

Division.....I.....
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MISSIONARY LINK.

SIXTEENTH NUMBER,

FOR THE

Woman's Union Missionary

SOCIETY

OF AMERICA FOR HEATHEN LANDS.



JULY, 1866.

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The Missionary Link.

ONE of the additional attractions offered in the following pages to our readers is the first letter received from our missionary Miss Nottingham. All who were interested in her departure last October cannot but rejoice that she safely arrived in her foreign home early in February, where she has already been happily initiated in the mission work, so broadly opening before us.

Another feature of this July number is the report from Anna, our native Bible-reader in Smyrna, which aside from the interest which centres around her work, offers an additional charm from being our first truly oriental communication.

But we are sure one page, the index of our Treasury, which generally has been classed under the head of dry detail, will be viewed with special satisfaction by all who are daily praying for our prosperity. The figures so richly swelled by the liberal donations of our Mission Bands, will be to us as a magnet pointing to the era, when our Society may count its *quarterly* contributions not by hundreds, but by thousands.

FOREIGN CORRESPONDENCE.

INDIA.—Calcutta.

Extracts from the Journal of MISS BRITTAN.

PRINCIPLES IN INSTRUCTION.

October 16, 1865.—One of my little schools, where Evelyn is the teacher, is progressing finely. Last week I received a letter from some Baboos begging that I would remove the school a little

more in their neighborhood, as there were many children who wished for instruction. They promised to give me a room, rent free, and provide the books, but they wanted me to give them the teacher, sewing, &c. In reference to the subjects to be taught, I told them they must distinctly understand that I came as a Christian teacher, and would teach Bible truths, Bible stories and Bible commandments. At this they very much demurred, saying, "they feared this would be the overthrow of my school;" to which I replied: "Better that my school is overthrown, than my principles." We never try *to fight* prejudices, for we know it is far better to *win* souls, but we never will go and teach in a place where our religion is forbidden. Then we have to come out boldly, and say we will teach *the truth* or nothing at all.

It is wonderful how much advance has been made in schools for girls. Five years ago the children had to be urged to come, sent for, and clothes given to them. Now, if we only provide the teacher, books and work, they are glad to come. Two applications have been received lately begging me to establish two more day schools, one four miles distant. I could only give them my usual answer, "I have no money."

BAPTISM OF THE SERVANT.

The servant of whom I have written so much, has been baptized. Pray much for him, my friends, that he may be kept true and faithful.

APPREHENSIONS OF FAMINE.

November 8.—There are now most serious apprehensions of a famine, as the crops are all short, and grain of every kind is four times the price it has been. We have not had rain in Calcutta for over a month, and the thermometer is standing at 92°. The last two months have been the hottest known at this season, for many years. In a village only three days distant from Calcutta, although rather difficult of access, the whole community were three days without food. Our Pundit says this last year has been the most fearful one he has ever known. First the Cyclone, then fever, then cholera, then small-pox raged badly; then came a

pestilence, in many places carrying off whole villages; then came the drought, and now famine. Well, we are in God's hands! Oh! that these things might teach us the lessons for which they were designed.

BURNING GHAT.

November 9.—To-day we passed the "Burning Ghat," or place where they burn the dead bodies of the Hindus. Around three sides of a large open square a high wall is built, the fourth side being open to the river. In one corner is a little open shed, where the dying are placed on biers, that they may die within the glorious view of the Holy Gungha. Being placed there, it seems to me, surrounded by such sights, would be enough to kill any one in strong health. Outside the walls are immense wood-piles and bundles of straw for sale for burning the dead. Within the walls there were about ten different piles in process of consumption. One about four feet high had recently been kindled, two or three logs having been placed upon the body. The flames had reached the lower limbs, but had not as yet touched the head. The other piles were so far consumed that we saw nothing of the body. All over the enclosure were little black heaps of ashes, though these were continually being swept into the river. While we stood there a man came in, carrying over his shoulder the dead body of his child, about seven years old. As he was too poor to have a funeral pyre, he was only going to scorch the face and then throw the body into the river. Setting fire to the pyre or scorching the face is always done by the nearest male relative, who retires as soon as it is thoroughly kindled.

It was altogether a terrible and sickening sight, and made me more than ever thankful that I was born in a Christian land.

LETTER FROM A BABOO.

December 17.—I send you a gratifying letter which I have received, written in English by a Baboo, asking me to come and teach his wife, for although not a Christian, he wished her to learn the religion of Jesus. I went to see her, and found her a very interesting woman, who will learn with two others.

"MADAM,—Though I am personally unacquainted with you, and though it may look strange to be addressed by one whose face you never saw, yet I believe you like to know every circumstance concerning my wife, who places herself under your charge for her mental and spiritual reform. I have been employed for some time in a position which has given me opportunities to become intimate with many European gentlemen and gentle ladies, who have, like yourself, volunteered their self-sacrificing lives to the good of heathen females. About three years ago some of them came to me on several occasions to teach my wife needlework, but as I was then living with my old mother and sister, who are deeply prejudiced against any reformation, I did not allow these disinterested ladies to enter the zenana department. But in spite of their opposition, I taught her a little Bengali, and she was studying very hard, when another misfortune happened, which cut her off entirely from her reading. The death of her infant son reduced her very much, and subjected her to a prolonged illness for two years. But by the mercy of all-wise God, she is now recovered and is under my control.

"I like she may be taught in English, Bengali, and works of embroidery. But my grand object in view is that she is to be taught morally and spiritually. To teach her to reject the worship of idols and accept the rules laid by Jesus. From a careful study of the New Testament, I was taught to reject the senseless orgies of Doorgha and Kalli, but on account of my wife's ignorance, I am now and then forced to yield to her solicitation and allow her to celebrate foolish rites."

NATIVE CHARACTER.

December 26.—In talking the other evening with a gentleman, in regard to native character, he said to me: "There is not one in a thousand on whose word you can depend or place the slightest reliance, for there is no pledge which they hold sacred. I have now been dealing with them over twenty-five years, and I have never found anything among the natives here which they hold sacred enough to make a binding oath. A Musselman will take a false oath on the Koran, or a Hindu by the Holy Gungha, without compunction. Among the residents a long distance up the country, I find that none of them will dare to lay his hand on the head of his eldest son and swear a false oath—all classes shrink from that.

CUSTOM AND THOUGHTS INCIDENT TO DEATH.

January 4, 1866.—The father, who is head of another of the houses visited, has just died, consequently all teaching must be suspended there for four months. Those poor women were learning so rapidly; but I fear will have forgotten almost all before they begin again. Ours must be a work of patience and love. I found one of my pupils in a zenana mourning over the loss of a dear child. After expressing my sympathy, I told her how grieved I felt that she could not have the comfort Christians had in losing a loved one—the hope of meeting again. “Oh no!” she exclaimed, “they are forever gone; we shall never see them again. The Christian faith is good if it makes us believe that we shall see our loved ones again.” I could but pray that these poor people may soon learn to know Him who is the “resurrection and the life.”

GIVING OF REWARDS.

January 10.—To-day I examined one of my little day-schools; here the children are very poor. To five whom I found could read very nicely, I gave a Sauree. This is a long strip of cloth, three yards in length for a child, and five for a woman, which forms a part of their clothing. Two of the other children were beginning to read, so to them I gave little rewards. Then I gave a prize to the best writer, another to the best worker, and another to the most regular attendant. They were all perfectly delighted.

HINDU LAWS CONCERNING MOTHERS.

January 16.—I had a very interesting conversation with our Pundit this morning. Poor man! how truly he is convinced of the truth of the Christian religion, and yet he is not a Christian. He is very earnest in advocating the cause of education for women. I said to him how astonished I was, that notwithstanding the women were so degraded, yet they had so much influence, particularly the mothers. “That is it!” he exclaimed, “until the mothers of India are taught and trained, there is no hope for our country to become great and good. Do you not know that to obey

and respect the mother is part of the Hindu religion." He then quoted a maxim from one of their sacred books, which says: "The mother is in all things to be obeyed and revered next to God." "If a child has been away from home, on his return he must always pay his respects and reverence to his mother before his father. If the orders of a father and mother should clash, he must always obey the mother before the father. A wife cannot appeal to her husband from his mother's unkindness, be she ever so cruel. Our mother's word is law; her malediction the most fearful thing that can happen to us. This is the great hindrance to the young men of India becoming Christians. Therefore you see what you ladies are doing in enlightening the mothers of India."

A QUEEN'S DESIRE FOR INSTRUCTION.

Louisa, one of my native teachers, has just told me of a rich Ranee with one child, who wishes me to come and teach her and the ladies of her household, for which instruction she would be willing to pay. She has sent me a letter written in English by her Prime Minister, appointing a day for me to visit her and make arrangements for her instruction.

VISIT TO A RAJAH.

January 25.—I was very much disappointed that Louisa failed to meet me to-day, for our proposed visit to the Ranee, whose residence I did not know. After waiting for her a long time, I and a lady friend determined to find her house if possible. The city of Calcutta is divided into districts, called by distinctive names. The Ranee's house was in the suburbs, where we had six zenanas opened to us, so I thought we might possibly be directed rightly. But after wandering about for several hours, we returned home greatly disappointed. One little incident may prove of future good to us, however. At a large house where we went, we inquired for one of the Baboos, thinking he might give us the necessary information. A very old man came out to see us, who conversed for some time in English. After telling him the object of our search, we inquired if he had any ladies who desired to

learn. He replied, "plenty of them, for I have six sons married, whose wives live here also." He then offered to introduce us to them, and took us up-stairs into the Baboo's room, which was neatly furnished with couches, tables, chairs, writing-desk, &c. After sending word to the ladies, we found they were eating, but would be happy to receive us in a few moments.

The Baboo then told us that his daughter, who was married and living in Calcutta, had two children who had been taught by a lady for some time. When the children came on a visit to him, he desired them to bring their books and show him. As he found they were being taught Bible stories, he had prohibited their learning any more. "But," I said, "the boys learn to read the Bible, why should not the women? Why not learn about other religions beside their own? We are not afraid to read about your religion." "No," he answered, "it is quite sufficient for our women to know only one thing. What good will it do them—they never go out anywhere? I do not even allow them to come into this room." (I find the higher position the natives have, the more restricted are the women, therefore it is greater charity to go among them, than among the poorer classes.) "I know," said the old man, with a sigh, "the young men are different; they are losing all respect for the religion of their fathers. I do not think my sons would object to their wives learning anything, even to their reading the Bible, but I have a very strong objection."

By this time the ladies were ready to receive us. We went into the inner apartments of the house and found the same absence of comfort and convenience, that we should expect in the meanest hut. You can always distinguish a woman of high caste by her delicate complexion and appearance. We found one of the daughters-in-law had a sister married in a high caste, but poor family belonging to one of my zenanas, and that all the women were envious of her ability to do fancy work. They asked, if I could not send a teacher to show them how to work. "No," I replied, "I made it a rule that no one should begin to learn fancy work until they could read through the 'First Bengali

Primer.'” They said, “we will take the trouble to read, if we could then work, and will ask our husbands and send you word.” They begged us to come and *see* them again at least.

The old Rajah we found had been listening at the door, and when he discovered the eagerness of the ladies for instruction, he acknowledged it would be well for them to work, but of what good would reading be to them? I said to him: “In the first place, a great amusement and happiness to themselves; in the second place, it would teach them to make better wives and mothers, for they could then instruct their children and converse with their husbands about some things beside eating.” The old man laughed, took my address, and promised to speak to his sons about it.

Now I expect it will be months, before I hear from these people, they are so slow in any improvement, but at least the desire has been awakened. While the old man lives, nothing more than Bible stories could be taught; but at his decease more could be effected. Thus you see how the old people keep up the religion and customs of their fathers.

R—.

Extracts from the Journal of MRS. NICHOLS.

RESPONSIBILITY IN TEACHING.

November 24, 1865.—Our zenana work, as usual, is steadily advancing and increasing, giving evidence that God's blessing has been with us, as I trust it ever will be. A few days ago the poor woman whom I mentioned as being in great distress, from her husband's having left her, made me feel how great is the responsibility resting upon us. She always seems ready to burst into tears when I speak to her. I told her, however poor or wretched we may be in this world, it is but for a short time, for eternal happi-

ness was offered to all, and a home in heaven, where there will be neither sin nor sorrow. She said she thought we must be very good, and do many good works to go to heaven. I explained to her that it was only by faith in Jesus Christ that we can hope for everlasting life. Her reply was: "Tell me what I shall believe and do, and I will do it." There are undoubtedly many in the zenanas who in God's mercy are destined one day to come to the knowledge of the one only way of salvation.

SINGULAR CUSTOM.

I saw something very singular last week in one of the houses I visited. At the top of the steps on that side of the open central court, where the religious ceremonies are performed, a very ornamental square was chalked, in which stood a little cup filled with water, with fruit and flowers placed on it. Near it were little heaps of mud, in which were placed a sprig of a particular kind of tree and a stem of plaintain, perfectly white, and laid out flat like a piece of paper, with characters written and flowers laid upon it. On inquiry, I learned that it was done because one of the children was six months old and had begun to eat rice. While I was looking at it, a young Baboo, who lived there, said to me: "That is all superstitious folly." I asked him if he belonged to the Brahma Somaj, to which he said yes; and added that there were five or six places for assembly in Calcutta.

SECTS OF BRAHMA SOMAJ.

I have learned that there are now two sects of the Somaj, who are divided in their opinions about wearing the Brahminical thread. They believe the Bible to be true, but only look upon Christ as a man, and, consequently, what He did, it is quite possible for other men to do. My informant told me he had taken an oath at the Brahma Somaj, and did not belong to any sect or part, although he often attended. He liked Christianity, but seemed to express that there were many difficulties in the way before he could be thoroughly convinced of its truth.

DISSIPATION OF PREJUDICES.

A few days ago I was told that if it were not for the opening of the railway, and consequently greater communication with Calcutta, I should hardly be permitted to visit and teach in R——; but many of the former prejudices are fast vanishing, and even if the women do not yet believe in Jesus, they are becoming much more enlightened. Yesterday two of them seemed thoroughly to understand, that if our sinful hearts are made clean, it is the work of God's Holy spirit.

RETURN OF A PUPIL.

In one of the houses I visited in Calcutta, I was delighted to see my old friend M——. You will remember her as the one who seems anxious to find out the truth, and so indefatigable in her efforts to learn, but who went to reside in a distant place. She told me she was so sorry to have left off learning for so many months and wanted to begin again. I advised her to give up her English studies for the present and devote her whole time to Bengali. I gave her the "Lamb of Truth," in Bengali, and when she read about the worship of insects in Southern Africa, she said to me, "That is like us, we worship such gods as that." I then tried to show her the folly of idolatry, of which she is half convinced herself. May I have wisdom and grace to speak the "word in season."

APPLICATION FROM BABOOS.

December 26, 1865.—Yesterday, as I was going from one house to another in R——, we were met by a deputation of Baboos, who said they had received instructions from the older men of the village to ask for a contribution towards a grand poojah about to be held, to relieve the distress of the poor, who were suffering on account of scarcity. I told them I could not see the connection between relieving the poor, and feasting, when they could only thus consume what the poor stood so much in need of. I suppose they intended to go through some superstitious ceremonies to propitiate their gods. Of course, I told them we should not

think of giving money towards such an object, to which they replied that the old men had sent them, although they themselves knew we would not contribute. They seemed thoroughly to appreciate what was being done for their women in the zenanas, and said they hoped in time to see great changes wrought and schools established for girls. Some of them are anxious to have a teacher living there, which we hope may be accomplished when Mr. Payne is able to locate a native Christian and his wife with whom our Christian teacher could find a home unmolested.

As Mrs. Nichols spent her season of vacation in the upper part of India, we extract the following entertaining description of the scenes which attracted her notice while at

Benares.

APPEARANCE OF THE CITY.

BENARES, *January 13, 1866.*

I have enjoyed the change here so much, for the cold weather has just commenced, with slight frosts at night, and by it, I hope to be braced up for my coming year's work. The streets are so narrow here that no carriages could pass, and in some places one can touch the houses on either side as they walk. They are neatly paved with stone, and have nothing in them as offensive as those in Calcutta, where open drains are to be seen in all the native parts of the city. Some of the houses are five stories in height and covered with beautiful carving.

THE GOLDEN TEMPLE OF BENARES.

Benares appears to be the stronghold of Hinduism. I have visited all the principal temples and other places of interest here. Among them was the golden temple, so called because two of the domes outside are covered entirely with gold. Thousands were crowding in and out, who brought offerings of flowers, some of which they threw into a well, and then taking out a little water,

which is considered especially holy, carried it with more flowers into the interior of the temple. In a small dark room a lamp was burning, and in the centre was the object of their worship, on which they threw wreaths of flowers and poured the holy water. The flooring inside was of white marble, but it was very wet and dirty, with the constant trampling of so many feet and the holy water which was offered. In the outer court was the image of a large bull carved in stone; also some living ones, to which offerings were made.

CONVERSATION OF A GERMAN MISSIONARY.

I was very much interested yesterday in the conversation of a German missionary. He told me he was often invited to attend the conferences of the old Brahmins and learned men, who in discussing the question of educating their women, came to the conclusion *that it was desirable*. He thinks that before India can be Christianized, the caste system must be swept away. Otherwise, it is like cutting at the topmost branches of a tree in order to fell it, instead of striking at the root. He told me there were thirty-two different classes of Brahmins. Before a boy is seven years old he may go anywhere and eat with any of the family; but when the time comes for him to be invested with the *poita*, or Brahminical thread, he must then cease to play with other children, must eat with the men of the family, and in a great measure become estranged from his mother and sisters, when *family* affection is at an end.

PILGRIMS.

There are thousands of pilgrims constantly passing through Benares, who may be seen carrying two round baskets, slung each side of a bamboo pole placed over the shoulder. There are other cities beside Benares which they visit, the old Brahmins playing into each other's hands by sending the poor pilgrims from place to place. They go to one city for the special purpose of praying their ancestors out of purgatory, and may be seen there, begging and imploring the priests to be satisfied with their

offerings of money while they of course persist in demanding more.

TEMPLE OF THE GODDESS DOORGHÄ.

Outside of one temple we visited were hundreds of the monkeys held sacred by the people. The temple was dedicated to the goddess Doorghä. The carvings on the outside of the pagodas were painted red, and were very beautiful. Under the principal one was a small square chamber, in which was the image of the goddess. Her face was gilded, and the rest of her body was hidden by many garlands of fresh flowers which had just been offered. A missionary who was with us, told the man who showed us the inside of the temple, that all these things might satisfy now, but when they come to die they would find it availed them nothing. The guide replied that it was very true.

APPEARANCE OF THE COUNTRY.

The appearance of the country in the north-west is very different from Bengal. The view there, is obstructed by the palm bamboos and tamarind, trees on all sides growing in wild confusion and luxuriance, with paddy fields between them. Farther into the country one might easily imagine oneself at home, looking out upon the large tracts of green fields and for a little time losing sight of palm trees, &c.

I often think how much I could enjoy India were it not for the climate, and the deceitful, aggravating ways of the native servants. The latter it is impossible to describe to any one, so as to give a full idea of it, for it must be experienced to be well understood. I think the natives in the north-west a finer race, more independent and less deceitful than in Calcutta.

I have attempted to describe a few things which I saw and heard during my stay in the north-west; but however interesting these may be, we know that they only form a pleasing variety to fit us better for the real *heart* of our work.

Return to Calcutta.

READY REPLY.

January 26.—The day before yesterday I went to R. and had a warm welcome back from most of my friends there. I was greatly encouraged in one of my visits by the response of a pupil to whom I was showing and explaining a picture of Noah and the Ark. On asking how we could obtain safety when the world shall be again destroyed, she answered, "By believing in Jesus." May God grant that this truth may enter her heart.

The widows school, the last time I saw it, was succeeding very well.

REQUEST FOR A BIBLE.

February 1.—In visiting for Miss Brittan one of her houses in Calcutta, I found one woman who was the Bo, or eldest son's wife, and whom I did not think very prepossessing, for she did not give us those bright smiles of welcome, which most of our pupils do. However, she read quite well and repeated many sentences in English, which she is beginning to learn. Suddenly she turned to Chundra the native teacher, and said in a whisper, "I want a Bible." I have often been asked by the boys and others at R. for Bibles, but I have never before seen any one evidently so sincere in the desire to read it. On asking why she wished for a Bible, she said she wanted to know the holy way, the way to heaven. I then spoke to her of man's sinfulness and the way of salvation, to which she replied, "I know that in this world there is nothing but sin and sorrow." It can only be the Spirit of God which has called forth such fervent desires to know the true way of salvation.

CONFESSION OF IGNORANCE.

February 6.—In another of Miss Brittan's Zenanas, one old man sits at a little distance with his hookah, and listens to the instruction given. When the time comes for showing the pictures he is apparently as much interested as the women. I wonder that he is allowed to be with the women, but as this house is small

they may not be so particular as in others. When I asked the women who Adam was, the man answered quickly, "How should we know your shasters?" I told him, that it was generally believed that Adam and Eve were our first parents, to which he said, "Perhaps learned people know that, but we are ignorant."

In speaking of the entrance of sin into the world, the man turned and said to me, "you never tell lies and steal, or do other wicked works, then you are not sinful." This remark gave me an opportunity to explain to him, how sinful we all are in the sight of God. If all would say as that man did, "We are ignorant" and really felt their need of Christian instruction, what an easy and delightful task would ours be. But we know that idolatry must fall, and as more and more Zenanas are opened, light and knowledge will daily increase.

MISSIONARY SCHOOL IN BURMAH.

February 15.—I was much struck the other evening by an account of some missionary schools established in Burmah. A government school was at one time commenced, on the principle that no religious instruction should be given. After a time it was found that the attendance was not as good as might have been expected and finally the school was closed. The reason given for its failure was, that the Burmese suspected there must be something underhand where no religion was taught.

One of the missionaries who instructs hundreds, mentioned that he had always placed over his school-house door a board, on which is inscribed in large letters "School for teaching the Christian religion."

I think we, too, have made such a beginning in Calcutta that we need never be afraid to say "We go everywhere as missionary teachers and therefore wherever we teach, we shall give Christian instruction. This most of the Baboos *know* already, and make no objection." Some even wish that it should be so, and others are quite indifferent about it. Oh! for more zenana teachers, that the women being enlightened might be able to mould and train the next generation in the right way.

DAWNINGS OF LIGHT.

A gentleman told me that he was once sitting opposite a Baboo in a railway carriage, who had his wife by his side. He said to him, "You are not a Hindu I see." "No," he replied, "I have entirely renounced idolatry." "Have you given up the Sharad at your father's funeral?" "No, I still retain that." "Have you given up your Hindoo marriage customs?" "No." "Then," said the gentleman, "you cannot say that you have renounced idolatry."

I told this little incident to one of my women at R. and she said, "We have given up all, we make no Poojahs." Then I asked, what do you call yourself? She answered, "We pray to the true God." I told her not to pray as the Musselmans do, but to remember that God would accept prayer only as offered in the name of Jesus. This pupil is very dear to me, and I hope now to have an opportunity of going to her house more than once a week.

Yesterday when I asked if it would not be convenient to receive me in the early morning, as her verandah was so hot in the afternoon, she replied, "Oh, yes; we can read at any time, we are *always* ready."

ILLUSTRATION OF BIBLE PROMISE.

I met with a pleasing illustration the other day at R. of that text, "Cast thy bread upon the waters." I have become very much attached to one pupil, whom I call the "doctor's-wife," and who has often told me she has left off making poojahs and worshipping idols. I asked her how long it was since she had worshipped only the true God. She told me it was when her eldest daughter—who is now about sixteen—was quite small. Her husband had a situation under a Sahib, who used to talk to him about the folly of idolatry, and since that time he had relinquished its worship. May the Lord in His mercy grant that this dear woman and all her family may be brought into the full light and knowledge of the Gospel and find joy and peace in believing in Christ as their Saviour. I see now why a different atmosphere

has always seemed to pervade that house, since I understand that their minds are less fettered by bigotry and superstition.

Calcutta.

Extracts of letters from MISS NOTTINGHAM.

APPROACH TO CALCUTTA.

HOOGLEY RIVER, *February 5, 1866.*

My heart is so full of joy this morning, that it is not satisfied to be confined to its little world on ship-board, but reaches even across the great waters to the land of freedom, and longs to feel a sympathizing throb in the hearts of loved ones there. I am sure yours will respond, for what can give you more pleasure than to know, that her whom you trusted to the mercies of the winds and waves, has reached her destined port, in the possession of health and happiness, having all the long voyage been watched over kindly, by the loving Father above.

The sailors are raising the anchor and their songs ring out cheerily through the clear, chill atmosphere. We are not quite up to Calcutta, but are so near, that we make no account of the remaining few miles. We took a pilot yesterday morning and although we have not yet succeeded in getting a steam-tug to take us up the river, the tide has carried us as far as Sangor Island.

Yesterday about eleven A. M., the cry of "Land-ho," was a signal for all to rush on deck, and strain our poor eyes already weakened by anxious watching for light ships and buoys. A dark irregular outline was all that was at first visible, but very soon forests and the green earth itself was distinctly seen. Ah! how cheering was this to the sea-weary passengers of the ship "Leucothea."

VOYAGE AND INCIDENTS.

Our voyage has been pleasant far beyond my possible expect-

tation, marred only by one dark blot—so dark, that it cast a gloom over us for many days. The seventh Sabbath from Boston was a terrible day to us all. In the morning, we were awakened from sleep by the running of sailors and loud hallooing, and soon learned we had narrowly escaped a watery grave. We were making full eight knots an hour, when another vessel like our own, seemingly with all on board asleep was seen coming towards us directly in our path. It was impossible for us to turn out very much, as we were so close to the wind, but in the good providence of God, we were enabled to clear the vessel, her bows passing our stern four seconds off. Going at the rate we were, it needs no comments of mine to tell the consequences of such a collision in mid-ocean. Scarcely had we time for a proper acknowledgment of the kind care of our heavenly Father, when as if the day could not pass without the shedding of blood, our steward was made a victim and murdered by a boy about seventeen.

I cannot describe the sadness of my heart, at this exhibition of depravity in one so young. The steward died in half an hour, and we think, was unconscious during that time. He was buried the afternoon of that same day, the services being to me very new and solemn.

BLESSINGS OF THE VOYAGE.

I have experienced nothing but continued blessings throughout the whole voyage, Captain Lincoln and his dear wife having been the kindest of friends to me. My outfit was *perfect*. Had I been to India a dozen times, I could have been no more comfortably prepared.

Feb. 8th.—In the river yet. We were disappointed in getting a steam-tug, and therefore have remained here. Fortunately, one came near us to-day, and thus we have made some progress, and are hoping to see the great city to-morrow.

ARRIVAL IN CALCUTTA.

CALCUTTA, *Feb. 13th.*—We reached Calcutta Friday noon. Mrs. Nichols came on ship-board for me, and conducted me to my new home, which I find very comfortable. I am getting something of

an idea what my work will be, and have commenced studying the language. I do not think it difficult to acquire, and necessity compels me to understand it.

COMMENCEMENT OF MISSIONARY WORK.

March 21st.—I still continue in good health, and have begun to think the climate will agree with me. I am happy in my new work, having been engaged in it since the first week after my arrival, and trust the dear Lord will bless my efforts to do good.

Yesterday one of my women told me that her husband worked for a gentleman whose wife had given her a Christmas present. I asked her if she knew why we called the day Christmas; and when she answered that she did not, I told her the story of Jesus.

Oh! it is blessed to sow the precious seed—may there be a bountiful harvest.

SCHOOL AT GARDEN REACH.

April 17th.—I have begun a school at Garden Reach, which is progressing and prospering full as well as I could expect. It numbers now twenty pupils, either young, married women, or girls, and the Baboos assure me it will soon number forty. The Baboos have had the school-room whitewashed, and seem to desire that everything around it should be clean and neat, a step beyond which few have manifested.

NEW OPENINGS FOR LABOR.

I have opened a zenana near my school, where I teach three women to read and work, while I am seeking to show them a holier way of living, as well as leading them to trust in our dear Saviour. I think it will be but a short time when I shall have several houses in the vicinity, but no one has ever before been allowed to visit women in this neighborhood.

In two other villages, M. and N., where I teach, there seems to be an increased desire to learn. The women listen attentively to the Bible stories told them, and many seem to understand much about the God we worship. Yesterday, while exhibiting and explaining to the women in one house the picture of David killing

the lion, the mother said, "Surely the true God must have given him strength, for no man could kill a lion in that way." When she was told that Jesus was the good Shepherd, &c., tears came in her eyes and she said, "Ah, I see, we do not have to fight lions in the jungles, but lions here," and she put her hand over her heart. I could not but think that this woman was not far from the kingdom of God. Who can tell the work that is going on in the hearts of these poor creatures! I bless God every day that He has brought me here to work and pray that I may ever be aided by His Spirit in all my efforts among these interesting but ignorant and degraded beings.

REPORTS FROM BIBLE READERS.

Landour.

We regret that the following short extract from a letter received from Mrs. Campbell, gives only a passing glance of the good work accomplished by Margaret, the Bible Woman under her charge; but we are assured, from various sources, how invaluable are her services in this branch of missionary labor.

LANDOUR, *March 19th*, 1866.—Margaret, the Bible Woman, is doing a good work, and God appears to be blessing her labors. I went with her from house to house, when passing through Dehra, in November. She has a happy way of talking to the people, and reads to them well, out of God's Word, in their own language.

A woman she has been visiting for some time, is anxious on the subject of religion, and wishes to be baptized. I hope shortly to send you her journal for the past year, translated by one of our native ministers. You will then see more clearly how the natives express themselves in narrating facts. Continue to pray for her and for all who are engaged in making known Christ to the poor heathen. May God abundantly bless the efforts your Society is making to enlighten dark minds, and may you all be richly rewarded for your labors of love.

TURKEY.—Smyrna.

The letter which we give below, is the first report from our Bible Reader in Smyrna, under the superintendence of Mrs. A. J. Van Lennep. She writes us that it is "transcribed from the lips of your worthy, faithful Bible Reader, Anna Siragaman."

SMYRNA, *Feb.*, 1866.—Highly respected and oft prayed for sisters in Christ Jesus, far away:

With deepest pleasure do I come in the early part of this New Year, to express my earnest prayer and hope, that our blessed Lord may be pleased to spare your precious lives, and grant you a richer harvest than ever before in your blessed work the coming year. "Your blessed work," did I say? rather our blessed work for a common Lord and Master, for this very phrase reminds me to whom it is that I owe the precious opportunity I have enjoyed for more than a year, to devote much time to elevate my less privileged sisters, among my own neglected nation, from a state of comparative ignorance and indifference to one of brighter hopes, true joy and rest.

Oh! the precious tie that so wonderfully knits together the hearts of Christ's followers in most distantly separated lands. I am never tired of thinking of it, and thanking my Saviour for this new and peculiar privilege which brightened my days and confirmed my faith, I trust, and which enables me to work with a beloved circle of Christ's followers whom I have never seen but who have accepted and prayed for me.

REVIEW OF LABORS.

But I must say something about my last year's experience, however briefly it may be.

How shall I bring before your eyes the touching and heart-stirring scenes that return to my mind, as I review the way the Lord has led me, during many months past. In the time of pestilence, I felt His Almighty arm sustaining me, and all natural fear and

timidity (of which I have my share) taken out of my heart, so that I was enabled to go repeatedly where the shadow of death was falling, and the groans of panic-stricken mourners greeted the ear. I trust that the words of comfort my Saviour sent to my lips at such times, and the holy peace and sympathy with which He filled my heart, were not lost upon those whom I sought to point to Him alone in this sore fear and distress.

Of my pupils, of whom, during the year, I had more than a dozen, who learned to read intelligently (besides the eager listeners to such readings as I found suited to their case) more than one, from a state of pitiable panic and trembling fear of the pestilence, passed to a state of eager, cheering willingness to accompany me in my rounds to do what I could for the wretched in their neighborhood.

ENCOURAGEMENTS.

Six or seven blind women have listened eagerly, wistfully and tearfully to my stated readings. Other care-encumbered and bigoted mothers have repeatedly begged me to come again, and have learned to call higher blessings on my head than their invaluable appeals to the Virgin or the saints. *Not once* have I been driven from the door, or in a single instance experienced an unkind or cold reception. Is not this wonderful—is it not in answer to your prayers, as of mine and those of other dear friends here?

The blessing of a common Father, and our mutual Head and Elder Brother rest with you each, crowning your labors. The Comforter's presence cheer and brighten your inmost hearts, and make your faces to shine, and quicken you in every good thing. Pray for me much, dear sisters, and for the blessed part you have assigned me, that I may have proofs yet far more abundant that I am not engaged in it in vain.

HOME DEPARTMENT.

Quarterly Meetings.

THE meeting of March 19th was held in Brooklyn, at the house of Mrs. Chittenden.

The Opening Exercises were conducted by Rev. Edward Taylor, of Brooklyn, who, in connection with the passage of Scripture contained in Mark 14, alluded to the incident related of a monk, who, when asked why he repeatedly copied the Lord's Prayer, replied that thus it seemed as if he were pouring ointment on the Saviour's head. This remark he applied most beautifully and appropriately to the work designed by the "Woman's Missionary Society," which he felt might truly emulate the Mary of the Gospel in her undying testimonial of devotion to her Redeemer.

After many expressions of deep interest in the Society, and the broad field of usefulness which seemed to be opening before it, Mr. Taylor touchingly narrated the story of a heathen convert, who, when dying, turned to the missionary who had been the instrument of his conversion, saying: "When I reach heaven I will first seek Jesus, and after throwing myself at His feet in adoration and thankfulness, I will wait at heaven's gate until you arrive there, when I will take you to the Saviour and say, 'Here, dear Lord, is the one who brought me to thee.' Mr. Taylor trusted that it might be our glorious privilege when in the land of bliss, to meet many, whom though unseen and unknown on earth, might point to us as the humble agency who had brought them to Jesus.

Rev. Mr. Barker, a missionary who labored many years among the Mahrattas of India, then gave an interesting sketch of his experience among the heathen, confirming the statements which led to the organization of our "Woman's Mission." In illustrating many of the social customs by which women were degraded, he mentioned that on one occasion, while itinerating with his family, a message was sent that some woman desired to talk with his wife. As then they were dining, a delay ensued which required an explanation. The woman started with surprise at hearing that she had been seated at the same table with her husband, and asked with earnestness, "And could you swallow?"

Rev. J. W. Sarles, of Brooklyn, next followed, and spoke most feelingly of the deep interest he had felt in our Society from its commencement, and the new era inaugurated in the Christian world by the prominence given to woman's work. Particularly did he allude to the wide and incalculable influence following our attractive method of enlisting the sympathies and co-operation of the young, in the formation of Mission Bands. He instanced one little boy, a member of the "Morning Star Band," whose father's occupation brought him into contact with many sea-captains. This little worker, although only six years of age, had, by his own unaided exertions, collected five dollars. On being asked the reason of his success, he mentioned that when he went to his father's place of business he asked every captain to give him something for the great object he had at heart. Mr. Sarles remarked that no one could calculate the influence these childish petitions and explanations thereon, might have on the hearts of those sea-faring men who, in their voyages to and from the distant lands so darkened by heathenism, would

often instinctively turn to that little pleading voice, thus early tuned to holy things.

The presence of Rev. Mr. Doolittle, a missionary who was returning to his labors in China, and also Rev. Mr. Roberts, who had recently left that field, gave additional interest to this meeting.

It will be gratifying to many to know, that at this time the appointment was made, of Miss Holland, from Philadelphia, as one of our missionaries.

May Meeting.

THE meeting of May 21st was held in New York, at the house of the President.

The two Delegates, Rev. Mr. Nolan and Rev. Mr. Phillips, sent from the British and Foreign Bible Society, were present with us, as also Rev. E. W. Hitchcock, recently installed Pastor of the 14th St. Presbyterian church in New York.

Rev. Mr. Nolan read and explained a portion of Scripture, and was followed by Rev. Mr. Phillips, who enlarged and illustrated most attractively, the varied avenues of usefulness now widely opening for the work of earnest Christian women.

Rev. Mr. Hitchcock, with deep feeling, alluded to the gratification he had experienced in learning of the prosperity of a Society whose labors of love for heathen women sprang from the outpouring of gratitude for the fundamental blessing of *Christian mothers*. Delicately did he sketch the power of a mother's influence over his own life, touching by this testimonial every maternal heart present who yearned over those so fervently prayed for. Mr. Hitchcock instituted a beautiful comparison between

a recent invention for musical instruments whereby notes could be rendered at a distance, and the workings of our Society, by which the sympathies and feelings of the Christian women of America could be wafted to and repeated in the hearts of the abject races in the East.

One of the greatest attractions of this meeting was the presentation of the generous donation of *four thousand dollars*, the proceeds of a "Mission Band Fair," held for the benefit of our Woman's Missionary Society, in the Exhibition Room of the Brooklyn Academy of Music, April 5th, 6th and 7th.

We only regret that owing to repeated storms, the vote of thanks from the Society was not read before the United Fair Committee.

"Stones Crying Out."

IN the attractive book "Stones Crying Out," which the accomplished authoress "L. N. R." has just had reprinted in this country, the following significant statement is presented, which should rouse every follower of the Master to ardent labor in His kingdom:

"If we could suppose that there were only *one* million of true Christians in the world at this moment, and that each one of those could, in one year, only lead *one* other soul into the Holy 'Presence,' at the close of one year there would be two millions; at the end of a second year, four millions; at the end of a third year, eight millions; and by a process which any one can follow—*ere ten years had passed*—it would not be needful for any one to say to his neighbor, 'Know the Lord,' for all *the thousand millions* of the earth's present population *would know Him from the least unto the greatest.*"

Memorial.

It was with a shock of deep regret and surprise that we read the brief notice which told of the first inroad death had made among our Board of Managers, by removing Mary E. Sarles, wife of Rev. J. W. Sarles, of Central Baptist Church, Brooklyn. Although it was not permitted her to meet with us during the past winter months, few will forget the deep and untiring interest she has felt in our "Woman's Missionary Society" from the earliest date. Faithfully was our cause presented in private to the many with whom her social position as a pastor's wife daily brought her in contact. And even during the summer period of recreation, efforts were not wanting in our behalf, which resulted in the formation of a Mission Band, whose effect on undying souls may prove an influence reaching through eternity.

Not many months ago, when giving us the results of this little Band, how much did she warm our hearts with her written words of sympathy and cheer, and breathing fervent prayers for our growth and prosperity, she added in characteristic phrase, "no cause lies so near my heart."

We shall sadly miss her approving smile, and her words of gentle counsel so acceptably and wisely offered, but the memory of them will ever be a beacon of light to us, pointing above where "hope shall change to glad fruition, faith to sight, and prayer to praise."

Friends in Chicago.

“AMONG the cheering prospects of this spring time of harvest we rejoice in being able to record the planting of the Woman's Union Mission in that great centre of the West, the city of Chicago. Well aware of the intense Christian activity displayed in rearing stately structures for the religious and moral needs of her rapidly growing population, as also in the noble work for home missions she is doing, we felt sure of a hearty response to our appeal for the work which the Great Master has enjoined upon each one who professes His name—that of going into *all* the world to teach all nations.

“And God has blessed our feeble effort, in opening to us the hearts of Christian wives and daughters, who promise to give abundantly, as they are able, their prayers and their purses towards this work. We trust that these pioneers will gather around them a goodly number of helping hands, and that they may be instrumental in clearing away the mists that cloud the spiritual vision of many a sincere believer, who yet falters, preferring to labor where the *fruit* of right-doing is within his grasp, rather than to *plant*, after the manner of a Paul.

“The ladies of Chicago give us the assurance that they will, in the fall, take hold vigorously of this important auxiliary mission, and we doubt not they will manifest in its behalf the zeal and large-hearted liberality for which the people of the West are proverbial.

“We welcome to our subscription list of this issue the names of several collectors and subscribers as a first-fruits from Chicago.

“*May*, 1866.

M. B. D.”

Within fifteen years the income of the leading Missionary Societies of Great Britain and this country have increased from twenty to ninety per cent. There are 200 more foreign missionaries connected with these societies than there were ten years ago. The results of labor have been very encouraging, justifying the assertion that the triumphs of the Gospel in heathen lands are greater than ever before.

MISSION-BAND DEPARTMENT.

Mission Band Fair.

ON a bright, joyful morning in the early spring, the attractions presented by a "Fair" for a novel object, drew us to the so-called "painting-room" of the Brooklyn Academy of Music.

The gay aspect and tasteful decorations of national and emblematic devices, which formed, as it were, the framework of the pretty scene, brought a smile of genuine pleasure to every visitor. The measured tones of Rev. Dr. Eells, who inaugurated the opening with a few explanatory words, and consecrated it by prayer, first arrested our attention and drew our eager glances from the absorbing collection of beauties, to the great object for which all this attractive display had been made.

Rapidly did he sketch the emotions of love to the Redeemer which had led a few Christian women to extend their sympathies and aid in elevating the greatest portion of their sex, whose lives were passing away amid scenes of ignorance and degradation. And next touched upon the movement of Mission Bands, devised by these same earnest Christians, who sought through their cementing influence to call forth and perpetuate the interest of the young, in the life-work of laboring for others' salvation. But these young members, whose zeal had led them to emulate one another in the collection of funds for the mission cause, felt that in other ways fresh means could be raised and new hearts stirred to good deeds.

What incentive thought they, could be greater than

enlisting the ready fingers of scores of faithful workers, and what method could be more popular than the magical name of a "Fair." And thus the simple idea originated by one or two pioneers in this work, had grown and expanded week after week, until it had reached its present successful proportions.

Our thoughts wandered during his explanation to the bright, genial homes of these brave young workers, where loving mothers and admiring fathers had aided and encouraged every effort for this cause, and then to the gloomy apartments of the heathen daughters and sisters with aimless lives, whose comfortless abodes could only be called *dwelling places*. And as the power of this contrast grew with the speaker's interest, we felt there was something peculiarly touching in this effort of the young, whose gratefulness for the blessings of a Christian land, sought expression thus in raising means to send abroad the "Word of Life."

Soon the tramp of busy feet crowding into the place, which was rapidly becoming an active scene with the true ring of business, in buying and selling, gave us ample opportunity to follow the admiring purchasers, as they wandered from one corner to another. Above each table the distinguishing name of the "Mission Band" was tastefully displayed, upon a groundwork of blue studded with golden stars, save the one designed as a memorial for a loved pastor and devoted friend to the missionary cause, Rev. B. C. Cutler, which assumed its appropriate mourning badge.

On entering the door to the right the donations of the "Cuyler" Band were temptingly arranged; next in succession was one long table representing three missions bands from Prof. West's Seminary on Brooklyn Heights; then

came the contributions of the pupils from Miss Porter's school in Farmington; next a representation from a few members of the New York Bands; then the successful display of the "Pioneer" Band, whose receipts did full justice to the initiative they have ever taken in the Mission Band movement. Then followed the B. C. Cutler memorial, next the Light Bearers, and next the "Plymouth," which we understood was the fruit of but two weeks' interest and exertion.

The tempting tables, groaning with dainties, proved that the sense of taste had not been ignored while such feasts were preparing for the sight, nor had sweets for the little friends been forgotten. To these succeeded in the circle the labors of the "Mite Gatherers," the "Packer Institute" bands, the "Summerfield," the "Pearl Gatherers," and the "Morning Star." While in the centre rose the tasteful adornments of the floral temple, whose rare exotics were the Easter offerings of private green houses. Daintily were the sweet blossoms arranged by the fair ones, who made this department such an attraction, for truly could we smile admiringly over "lips and cheeks no hand could paint, no sculptor mould but God's own finger."

It would be in vain to attempt a delineation of all the articles for use or adornment with which the tables were so liberally supplied, for the eye wandered in a maze over every thing that could be fashioned by the skill and ingenuity of old and young, even to the contributions of some warm members among the boys.

But turning reluctantly from all the rare display, we inwardly thanked the Father above for this, among other fruits of "Redeeming Love," and prayed with a full heart that no spiritual blessing might be denied to each member of these active growing Mission Bands.

The Children's Books.

FAR away in a land of burning skies, where are gorgeous flowers and tempting fruits, but where the people do not know or think of Jesus as the "Light" of the world, there lived a dear missionary lady, whose whole thoughts, day and night, were bent on teaching "the ways of pleasantness and the paths of peace." Among other strange things in that land, she saw many temples built on high hills, in honor of the gods who were worshipped by the deluded people.

One day, as she was going about in her mission work, laden with the books written about our dear religion, which she gave away as she had opportunity, she came near one of these high temples, before whose door she noticed a priest was sitting, whom she recognized by his sacred dress of yellow silk. The thought occurred to her that she would offer some of the books to the priest, and perhaps they might, by the blessing of God, lead him in the true way where others might follow him. As she toiled up the weary ascent, the old priest covered his face with a fan, for his religion forbade his looking upon anything so unholy as a woman, particularly one who was trying to teach new doctrines to his people.

After many vain attempts to draw the priest into conversation, the good lady began to tell him some things about the land of her birth, and discovered that every now and then he condescended to look at her from behind his fan. Encouraged at this sign of interest, she described the beauties of our dear country, its great cities, its strange customs, its rapid means of traveling in railroads and steamboats, and, indeed, everything that could excite surprise and admiration.

The priest listened breathlessly, only rarely interrupting to ask questions about what was most wonderful.

As the lady finished her recital, she asked, while offering one of her precious store, "Would you not like one of my books, which will tell you more about my country than I can?" "No! no!" he obstinately answered, "what do I want of your books, they are wicked and full of your strange religion, and teach my people to forsake the gods of their fathers." How the lady's heart sank when she heard these words, for she felt all her efforts had been almost wasted, but notwithstanding this discouragement, she lifted her thoughts to the Holy Spirit on high, and asked Him to incline this old man to hear of, and understand the sweet story of the Redeemer.

Suddenly she turned and said, "Oh! there is one thing I forgot to tell you about. Would you like to hear it?" The priest nodded assent, when she began to tell him of the little children of her country, how they were dressed, and how they were taught, and how dearly the little girls as well as the boys were loved by their fathers and mothers. Then she spoke of their Sunday schools, and sang to him some of the sweet hymns which even the little ones could learn.

At last she told him how they all saved their pennies to send good men and women to other countries, who could teach the people who worshipped dumb idols about their living God, or, with their money, had little books printed to tell all the world who it was they loved so much. The old man became so excited during all this recital, he forgot to look from behind his fan, but eagerly asked question after question about the little ones who wore clothes, and were taught and fondly loved.

As the lady ended her story and asked, "Now, would

you not like to see the *children's* books?" He eagerly answered, "Yes, give me one of them." With many silent prayers did that faithful missionary select one, and leave it with the old man, who followed her with thanks and blessings until she was out of hearing.

A long time afterwards, word came to the lady that some one asked to see her, whom she discovered to be her old friend, the priest. He told her he had read the children's book, and now wanted to learn something more about it. Gladly did the lady answer every question asked, and much did she tell him about the Great Friend of children. Nor was this the only visit the priest made, for often did he come to learn more of our holy religion, which was beginning to touch his heart. At last, one day he returned, bringing something wrapped most carefully in his sacred yellow cloth. In a mysterious manner he drew the lady aside, and, with great secrecy, unrolled what he once called the holy book, from which he explained to his people about the senseless gods they worshipped. "Here," said he, "I have brought you our Shaster, for since I know it cannot tell about the true religion, I do not want it any more. Your children's books have taught me about the true God, and so I cannot longer be the priest of a useless idol."

Dear members of the "Mission Bands" will you not rejoice as you read this true story, and think what a great work was done by the "children's books." None of you will ever regret the pennies you have saved for this mission cause, nor the little books you can send to heathen shores, for you now know that through means like them, *one* immortal soul has been brought to the feet of Jesus.

S. D. D.

**Letter from Native Teacher to the Mission Band,
"Light Bearers."**

As the Sabbath School of St. Stephen's, in Edinburgh, Scotland, have desired to continue their support of "Chundra," who has been under their care for many years, Miss Brittan has selected another native teacher named "Aladee" for the Mission Band, "Light Bearers," from the Church of the Pilgrims in Brooklyn.

The following is the literal translation of the first letter she has written them :

TRANSLATION.

"The servant of the Lord, "Aladee," Christian.

"By your prayer and the grace of God I am quite well, and I go to teach in the house of the Hindoos. I teach them about the true God and they listen attentively. Therefore I praise Him, that He may bless my work, and that it may increase, and the religion of the Lord Christ may spread."

Boys' Mission Band.

We have inserted the following letter, because by it, we welcome the first "Mission Band," formed entirely of boys, although we number many members in other bands from their ranks, who have worked nobly for our cause :

BROOKLYN, May 19, 1866.

"DEAR MISS DOREMUS,—Enclosed is thirty dollars from the "William Dean Mission Band," of the Tabernacle Baptist Church, Brooklyn. About two months ago, March 26, twelve boys of our Sabbath school met and organized a band. We had all, as we trust, just given our hearts to Jesus, and we wanted to do something for His cause; and, as we have been blessed with Christian mothers, and feel that their prayers have been blessed to us, we wished to do something for the mothers of the dear children of India.

"We remember the Sabbath Miss Nottingham spent with us, and wish to help her in her work, and the other missionaries of your society.

"I believe this is the first band formed by boys, and we hope we may show how much we prize our privilege in having Christian mothers and sisters, by making great efforts to collect money to aid those who are now in heathen darkness.

"Yours, respectfully,

"HERBERT G. LORD, *Secretary*."

RULES FOR FORMING MISSION BANDS.

1. An association of the young banded together to aid the "Woman's Union Missionary Society" shall be called a "Mission Band."

2. Each Band shall be responsible for the payment of not less than \$20 a year.

3. A child may become a *Member* of a Mission Band by the annual payment of twenty-five cents. Parents or other adults may become *Honorary Members* by the annual payment of fifty cents.

4. Each member shall be entitled to a certificate of membership provided by the Society.

5. A Mission Band may be formed by four or six young ladies or children acting as collectors, whose duty it shall be to obtain the names of members, return them certificates of membership properly filled out, and also to make yearly collections as they become due.

6. Each Mission Band shall have the superintendence of some lady in the same church where it is formed, whose duty it shall be to watch over and direct the labors of the collectors, see that their payments are duly made to the general Treasurer, and in every way encourage their efforts.

7. Each Mission Band may have the privilege of specifying in what particular field, occupied by the parent Society, they wish their money to be expended.

8. Each Mission Band must select an appropriate name, that no confusion arise in the acknowledgment of money.

BUSINESS DEPARTMENT.

Treasurer's Statement.

Received March 12th, from Mission Band "Beautiful Star," per Mrs. Kynoch, Pottsville, Penn., to constitute Rev. Dr. Wm. S. Plumer a Patron, and to support child, "Eliza Douglass," \$50; for general fund, \$10, and for "Missionary Links," \$1 25. Total, \$61 25.

Received since last Report, April 1st: Branch Society at Elizabeth, N. J., per Mrs. J. E. Mulford, Treasurer, \$26 25; Rev. J. S. Sewall, from Congregational Church Wenham, Mass, \$2; Mr. Horace Gray, for "American Home," Calcutta, per Mrs. T. C. Doremus, \$100; Mission Band "The Gleaners," First Academic Department of Packer Institute, per Miss Wells, \$38; Mrs. Wm. Spencer, per Mrs. Jacob Le Roy, \$100; Mr. Bacon, \$1; Mrs. L. B. Woolworth, Albany, N. Y., per Mrs. R. L. Wyckoff, \$10; S. S. of Strong Place Baptist Church, per Mrs. Horace Waters, \$20; Mrs. Eliza Hunt, per Mrs. Buttolph, Trenton, N. J., \$10; Mrs. Wm. A. Hallock, Collector, \$18; Miss S. Hills, \$10; Mission Band "H. G. Brittan," per Mrs. G. C. White, \$20; Mrs. S. Dorrance, \$3; Miss A. M. Corning, \$3; Mrs. W. H. Woodruff, Collector, Newark, N. J., \$20; Mrs. M. C. Morrison, Gambier, Ohio, \$20; Mrs. R. W. Ropes, Collector, \$20; Atlantic Avenue S. S., per Mrs. Wm. H. Harris, \$30; Mrs. D. S. Miller, per Mrs. T. C. Doremus, \$20; Mrs. R. Townsend, Syracuse, N. Y., \$50; Ella J. Baldwin, W. Granville, Mass., 26c.; Mrs. Geo. D. Phelps, per Mrs. E. C. Wilcox, \$5; Miss Anna Baldwin, Collector, \$34 50; Mrs. Robert L. Kennedy, per Mrs. T. C. Doremus, \$20; Mrs. D. Bacon, per Mrs. T. C. Doremus, \$20; Mrs. E. Sweet, per Mrs. W. A. Hallock, \$5; Mrs. D. W. Geer, Collector, \$37; through Miss J. Mills, \$23 10; Miss J. Abeel, Collector, \$15; Mrs. A., \$50; Mrs. Eli Merrill, Collector, \$40; Miss E. S. Voorhees, Collector, New Brunswick, N. J., \$51; Mrs. D. J. Lyons, Collector, \$149; Subscriptions for "Missionary Link," per Mrs. Lyons, \$14 25; Miss E. B. Ingalls, Collector, \$31 50; "William Dean" Mission Band, Tabernacle Baptist Church B. \$30, per Mrs. A. C. Burke; Mrs. W. C. Hull, Collector, \$30; Miss S. D. White, Collector, \$4; Friends at Rhinebeck, N. Y., per Mrs. John M. Keese, \$30; Mrs. R. Hunt, \$5; "The Cuyler Band," per Mrs. G. W. Kendall, \$20; Mrs. Nesbitt, \$5; Mrs. James Williamson, Collector, \$47 55; Miss H. B. Haines, \$25.

Through Mrs. Rufus W. Clark, Albany, N. Y.: Mrs. S. Van Rensselaar, \$10; Mrs. R. Pruyn, \$10; Mrs. J. G. Sanders, \$10; Mrs. A. Van Santvoord, \$10; Miss Van Schaick, \$10; Miss C. Bleecker, \$10; Mrs. G. Vanderpoel, \$5; Mrs. H. Buel, \$5; Mrs. R. W. Clark, \$5; Mrs. J. A. Robison, \$5; Mrs. J. Douglass, \$5; Mrs. Evans, \$5; Mrs. W. Page, \$5; Mrs. Van Gaasbeck, \$2; Mrs. Newman, 5; North Dutch Sunday-School, Miss Viele, Collector, \$20; Congregational S. S., Miss Annie McNaughton, Collector, \$20 53. Total, \$142 53.

Young Ladies Bible Class, in 34th St. Reformed Dutch Church, in gold, \$20, and Mrs. J. Hunt, in gold, \$6, two monthly contributions, per Mrs. Rev. P. Stryker. Sub-

scriptions for "Missionary Link," \$32 15; Second collection for 1866, from Mission Band "Willing Helpers," Franklin, N. J., per Miss S. D. Haines, \$21 00; Mrs. T. Beckwith, Collector, N. Y., \$10; Mrs. M. A. Cole, Collector, Brodhead, Wis., \$6 50 Through Miss E. Seaver, Rutland, Vt., \$4; Mrs. J. P. Dike, Collector, \$81.

Per Mrs. J. P. Robinson, Treasurer of Committee for "Mission Band Fair," held at the Academy of Music, Brooklyn, April 5th, 6th, and 7th, \$4,000.

Mission Band "Hopeful Gleaners," Blanche Andrews, Treas., per Miss S. J. Lee, \$60; Mission Band, "First Fruits," &c., per Miss Blakeman, \$66; through Mrs. A. Woodruff, \$20; Mrs. R. L. Wyckoff, Collector, \$22 25; "Mission Band," Beautiful Star, per Mrs. Kynoch, Pottsville, Penn., \$10; Mission Band of Brooklyn Heights Seminary, \$100; Le Roy Aux., per Miss Taggart, Treas., \$131 88.

Total amount received, \$5,597.32.

Report from Mission Band Fair.

REPORT of Mrs. J. P. Robinson as Treasurer for the Fair of the Mission Bands of the Woman's Union Missionary Society, held at the Academy of Music, Brooklyn, April 5, 6, and 7, 1866:

Received from "B. C. Cutler".....	\$213 40
" " "Pioneer".....	537 41
" " "New York Table".....	160 35
" " "Light Bearers".....	494 45
" " "Packer Institute".....	137 17
" " "Morning Star".....	186 71
" " "Summerfield".....	67 26
" " "Mite Gatherers".....	97 80
" " "Farmington Table".....	55 45
" " "Rainbow".....	176 52
" " "Pearl Gatherers".....	91 84
" " "Plymouth".....	254 57
" " "Cuyler".....	165 00
" " "Candy Table".....	153 80
" " "Refreshments".....	549 43
" " "Flower Table".....	235 02
" " "Sale of Tickets".....	749 75
" " "Mr. J. S. Ward Donation".....	20 00
" " "Broken Bank Bills (\$5, \$1, \$2), sold for".....	3 50
Found on Floor.....	90
	<hr/> \$4,350 38
Paid for Rent of Room, Refreshments, Decoration and Sundry Bills.....	857 83
	<hr/> \$3,992 55
Added by Mrs. J. P. R.....	7 45
Total.....	<hr/> \$4,000 00

Donations for Mission Boxes.

WE have lately sent boxes to our Missionaries in India, and would gratefully acknowledge

Donations from the young ladies of Ingham University, Le Roy, N. Y.

“ “ Ladies’ Sewing Circle of the South Dutch Church, N. Y.

“ of Slates, Pencils, School Utensils from Mrs. D.

“ “ Knit Breakfast Cape and Fancy Work from Mrs. Williamson.

“ “ Canvas Worked Patterns and Materials from Mrs. Merrill.

“ “ Fancy Pen Wipers, Patterns, &c., collected by Mrs. Baker, of Dorchester, Mass.

“ “ Patterns, &c., from Miss Cowell, of Philadelphia, Penn.

“ “ Fancy Articles from “Light Bearers.”

“ “ “ “ “Pioneer Band.”

“ “ “ “ “B. C. Cutler.

“ “ “ “ “New York Band.”

“ “ “ “ “Cuyler Band.”

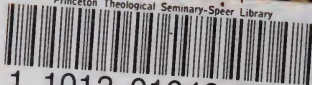
“ “ “ “ “Plymouth Band.”

“ “ “ “ “Mission Bands in Brooklyn.

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